

Doctor CRISP's
G H O S T,
OR A
CHECK upon CHECKS.
BEING A
BRIDLE for ANTINOMIANS,
AND A
WHIP for PELAGIAN
AND
Arminian - Methodists.

Rev. xxii. 15.

Without are Dogs, &c. — and whosoever LOVETH and
MAKETH a lie.

L O N D O N:

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R E A D E R,

THE Pelagian-Arminian-Methodists are up in arms against *Free Grace*. They pretend that Predestination and its consequences make them start back with horror. But, if this be true, why is Dr *Crisp* singled out as the butt of all their fiery darts, whose sentiments upon that subject are expressed so loosely as to occasion a charge * of his holding *Universal Redemption*. The properties of this sect are to multiply Justifications, and confound Justification and Sanctification. So that a person writing distinctly upon either must be misapprehended. Hence † I find when Dr *Crisp* is maintaining a *justified* state, they suppose he is destroying a *sanctified* one. Whilst he is laying the *Foundation*, they imagine he is pulling down the *Building*. To their utter confusion and shame (if their cheeks be pervious to a blush) do his sentiments of the absolute necessity of a holy life appear in the following pages. And as these are the sentiments of one, whom their most virulent enemies allow to be the *worst in principle* among the Calvinists; and against whose life even calumny itself has not dared to move its tongue; Beware, lest blinded and misled by the gross falsities of men, who neither know nor care what they say, or whereof they affirm, you err, and lay to the charge of the innocent, things which they deserve not.

* This charge was brought against the Doctor by the Dutch Professor Hoernbeeck.

† I was led to peruse the Doctor's Works by the Abuse that I met with in the four Checks against Antinomianism. And would hope the Author had never read the Sermons from which the following Sentiments are extracted. If he has, I tremble for him. If he has not, let him be more cautious.





Free Grace the Teacher of Good Works.

Dr CRISP'S Sermons on Titus ii. 11, 12.

The Grace of GOD, that bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.

I. “**T**HE doctrine of Free Grace, by the devilish cunning of that old serpent, who knows his own bane and ruin is contained in this sovereign antidote, hath been marvellously abused divers ways, in all ages; some overthrowing it with *licentious inferences*; against which presumption, the apostle, as in many other passages, so in the text, especially opposeth himself. Others again abuse it, by *establishing a righteousness of their own in the room of it*; against which he contends vehemently, especially in the whole epistle to the Galatians.”

In order to vindicate and set the doctrine of Free Grace at liberty,

II. “Understand, In what sense good works, or inherent righteousness, are *necessary attendants on Free Grace*; *necessary indeed they are, not causally, but consequently*; not to be substituted in the room of Free Grace for attaining salvation, as if that was a *licentious doctrine*, not to be allowed;—neither are our works of righteousness *necessary attendants on grace as co-assistants, as if they concurred with Free Grace to produce salvation*; and that salvation is not attainable by the favour of God alone, but by works of ours, to make up what is wanting in that to effect it: against both these conceits of the necessity of our righteousness, the apostle bends all his strength, Ephes. ii. 8. Rom. xi. 5. Gal. v. 4. The whole fourth chapter to the Romans is nothing but a clearing of this, as is all the epistle to the Galatians; so that it is manifest, that *our righteousness, or obedience, hath not the least stroke in justification, or salvation, efficiently.*

You will say then, Wherein consists the necessity of obedience? I answer, Works are necessary,

I. *Ex parte Dei.* They necessarily follow the Free Grace of CHRIST, in that God in CHRIST hath engaged himself to establish and set up obedience in the heart and life of such on whom

he entails salvation by grace, as appears in Isa. xxxv. 40, 41. and Jer. xxxi. Ezek. xx. Now where God himself hath inseparably joined salvation and a holy life, and hath promised the one as well as the other, they must of necessity go together, for what God hath joined together who can separate? No man can disjoin what he hath united.

II. Obedience is necessarily annexed to Free Grace, *ex parte Rei*; that is, there is a proportion and connaturalness between Free Grace and Holiness.—God's love to his selected ones, hath an assimilating virtue to win love to him again, as the heat of one coal kindles another: the loadstones do not more naturally draw iron after them, than the divine loadstone of God's free love draws our love; "We love him, because he first loved us," saith St John. Kindness begets kindness.

III. Finally, obedience is necessary, *ex parte nostri*. In respect of employment, of thankfulness, and of our own present comfort. Obedience is the proper action that best suits our condition. The end of obedience must be the setting forth of his praise, or the magnifying of him; shewing forth the glory of his grace, which is the end why God redeemed us. Nothing cheers the hearts of God's dear children more, than a free readiness of spirit to do the will of God; because their delight is in the law of the Lord; it is sweeter than the honey-comb; it is meat and drink to them to do his will; so that meat cannot glad the hungry more than enlargement of obedience glads the panting soul. I might add, that holiness must necessarily attend grace in respect of others: our "light must so shine, that they may see our good works, and glorify our Father;" that we may be examples to win them, or convince them of their evil, by our holy conversation; that the weak may not only not be offended, but also built up; of which the apostle Paul is very cautelous; and that the enemy may not blaspheme, and be encouraged, or hardened in an evil way.

And thus you see what ends obedience serves for, and what not: and how the doctrine of Free Grace and obedience must go hand in hand together, and kiss each other.

Ungodliness must be denied; and this denial (which the grace of God teacheth,) in general, is not only a not consenting, or agreeing to ungodly motions; but also, a repulse, a distaste, a struggling, and bending of all a man's force and might against such insurrections.

There must of necessity be such a denial of ungodliness in all that shall be saved by grace, because,

I. "The LORD hath coupled them together, so that for the same reason that we expect salvation freely from him, we must conclude, that this denial of ungodliness must be practised; for the ground of both is one, even the same good pleasure of God's will. If any conclude a certainty of salvation, because God hath revealed his good will therein, (which is the only ground of expecting the same, whereupon a believer may safely build;) this will of his being a firm rock that cannot fail, he must, by the same reason, conclude an equal certainty and necessity, that ungodliness must also be denied, there being the same will of God revealed concerning it. If a man imagine that God may, and will, dispense with denying ungodliness, after he hath declared his mind, that ungodliness must be denied; he hath no ground to think but he also may, and will dispense with his own promise of saving by grace, though he hath peremptorily declared himself herein: and so he must become changeable, and so there can be no footing to depend on the dispensing with his word; for he that will be false in one thing, may also be so in another; and what trust can there be reposed in such a one? But God is far from such changeableness; his revealed will hath an universal stability, and cannot totter. To whom the promise of salvation is made, it is impossible but it shall be performed, and that they shall be saved; because he hath said it: and so, who are thus saved, it is impossible but they must deny ungodliness; because he hath said that also.

II. Ungodliness must be denied, because it is a manifest fighting against God, and his kindness: especially this of saving by grace deserves better than such an unkind requiting of such evil for his good, with an ingenuous spirit. This is a most piercing argument to deny ungodliness, "I beseech you, by the mercy of God;" and, "seeing we have such promises, dearly beloved, let us cleanse ourselves." Who spits not at the villany of Judas, in betraying so good a master? And who abhors not the conspiracy of such a subject, whose life his prince hath spared of mere grace? If Ezra's argument be of such force to restrain ungodliness, namely, "seeing that our God hath punished us less than our iniquities deserve, should we again break thy commandments?" How much more should this argument work, seeing thou, our God, hast crowned us with glory and dignity, and hast done marvellous things for us, should we practice ungodliness against thee, and not deny the same?

III.

bill. The denying of ungodliness is necessary, because not denying it brings many a woe, and causes God to hide his face; as may be seen in David's case, the church in Canticles v. Hezekiah, old Eli, and all the whole nation of the Jews, from their infancy to their extirpation.

The grace of God teacheth, such as are moved by it, to deny worldly lusts. Consider what are worldly lusts, which are to be denied. St John will give us light, who reduceth them to three heads; to wit, "The lust of the flesh, the lust of the eye, and the pride of life; they are not of the Father, but of the world."

Now grace will teach, though not utterly to vanquish, yet to deny these; it will teach as a monitor, or a remembrancer, when they begin to stir; and be as a secret voice, giving warning of an insurrection in the soul, that it may prepare for an encounter at the beginning of the mutiny, before it hath got a-head;—grace teacheth to deny these, by infusing divine skill to the best advantages of them.—Teaches where the strength of lust lies, and how to abate and weaken it. All the rudiments of the world cannot, are not sufficient instructions to bereave lust of this strength, but the Spirit. Some austere spirits have dealt very rigidly with themselves, to weaken this strength of lust; witness St Jerome, who relates his case himself, speaking of fasting, and other harsh means, for weakening lust, he says, by his own bitter experience, that of themselves they have no efficacy, but rose and increased the more. Nothing, therefore, no not the use of God's own means, can avail to the weakening of lust, except the effectual operation of the Spirit strike the stroke; and from this must the effectual discovery and abatement of the strength of whatsoever lust be fetched.

Now how the Spirit doth this, we will consider a little.

The Spirit makes manifest to the soul, partly by restoring sight, partly with the clearness of light, what horrid loathsomeness there is in ungodliness; and that not with some obscure glimmerings, but with a full delineation and anatomizing of its hidden ugliness; not with an itching, rhetorical strain to captivate the fancy, as man's wisdom sometime may do, which the apostle calls enticing words; but with such an evidence as is attended with demonstration and power: so that though he leave the heart without an absolute necessary compulsion, (for so a man cannot deny ungodliness) yet he so convinceth, as that all whatsoever that pleads for ungodliness is silenced: and the pleadings

ings of the Spirit against ungodliness are so prevalent, and carry such a weight along with them, that the soul, thus taught by the Spirit, cannot choose but be over-ruled freely to agree with it; which is such a drawing of the Spirit, as sets the soul a running upon ungodliness with a holy violence. Such a necessary, yet voluntary tractableness by the prevalence of the Spirit, was fore-prophefied and promised by CHRIST; "I will put my Spirit within you, and cause you to walk in my statutes; they shall be all taught of GOD." This latter passage our Saviour established with his own mouth. In brief, the Spirit of CHRIST hath such a prevailing force on such as it teacheth, with the clear light and conviction it brings to the heart, as that it stirs up such a necessary, yet voluntary antipathy and indignation against ungodliness, as there is in men naturally against poison or desperate mischief approaching, who are not by any compulsion forced to shun them, and yet they cannot choose but shun and fly from them; and yet it is as voluntary and free an eschewing thereof, as any free choice a man can make.

We have done with the two great Hydras, Ungodliness, and Worldly lusts, whose heads grace takes off for such as are saved by it; which, having thus cleared the coast, and made the passage free from devourers, the same grace leads them to GOD's green pastures, that they may be fat and well-liking; where it takes care of three things, that they shall, "live soberly, righteously, and godly in this present world."

Doth divine grace teach all to deny ungodliness that shall be saved? then must I read the fearful doom of all who have not learned this lesson, and are not yet taught it of GOD; even that harsh censure Peter passed on Simon Magus, they "are yet in the gall of bitterness, and in the bond of iniquity; and have not their part in this matter." I say, as yet, this is their fearful condition, and if they continue thus untaught this lesson, there can be no salvation by grace for them. "Not every one that faith, LORD, LORD, shall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven;" when to such as the LORD opens not to, he will say, "Depart from me, ye workers of iniquity, I know you not." Men commonly dream of a strange kind of gospel, that never came into GOD's mind; that, seeing CHRIST hath died, they may live as they list, fighting against GOD and godliness, letting themselves loose

to all impiety, and yet go to heaven. Certainly, had God opened such a gap to let in an inundation of impiety, he could never justly have complained of the deluge of it, that overflows the world. Far be it from the holy God, whose purity abhors it, to allow such licentiousness to men: no, no, God's aim was at the damming up the fountain of sin; JESUS CHRIST redeemed us to be "a peculiar people to himself, zealous of good works;" not because we are holy, but that we might be holy. Some licentious ungodly wretches, I know, reply, though to their own ruin, (for to such the Gospel proves a stone of offence) that CHRIST justifies the ungodly; and we are saved by faith, without works; but alas! they observe not how cunningly the devil equivocates to lull them asleep in their ungodly practices. It is true, indeed, that CHRIST justifies the ungodly, that is, he finds them ungodly when he imputes his righteousness unto them; but he doth not leave them ungodly after he hath justified them, but teacheth them to deny ungodliness: he affords no cloak to persistence or perseverance in ungodliness, but will come in flaming fire, with his mighty angels, to render vengeance unto such; he that denies not ungodliness, him will CHRIST deny before his Father which is in heaven. Why then wilt thou be deluded with gross sophistry, in so clear a sunshine of the gospel? Is not the light so bright that thine own heart checks thee? And "if thine heart condemn thee, God is greater, and searcheth all things." It is true also, we are saved by faith without works, but here also Satan equivocates as grossly as in the other case; for though *faith only* saves without works, *efficiently*, yet not *consequently*, as I said before; that is, though *faith only* saves, yet that *faith must not be alone* that saves, but must be attended with its fruits, to wit, denying ungodliness; else it is so far from saving, that it is but a dead faith, and he is but a vain man that hath no better, as St James well affirms; the person believing must deny ungodliness, though this denial works not his salvation. Our Saviour speaks to the same purpose, "a good tree bringeth forth good fruit;" he doth not say, the fruit makes it a good tree, yet the good fruit is inseparable. I speak not of quantities, or degrees, as neither doth our Saviour, but of the truth, to wit, a real and sincere denial of ungodliness.

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